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A SERMON
Preached at Reyfham in the *Countie of Norff. the 22. of* September, An. Do. 1588.

And eftſoones at requeſt publiſhed by R. H. Miniſter of Gods worde.

Rob. Humston
R
693. d 18
8

Eſaiæ. 33. 15. 16. verſes.

15. He that walketh in Iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſsion, ſhaking his hands from taking of giftes, ſtopping his eares from hearing of bloud, and ſhifting his eyes from ſeeing of euill.

16. He ſhall dwell on high, his defence ſhall be the munitions of rockes, bread ſhall be giuen him, and his waters ſhall be ſure.

Auguſtinus in Pſal. 68.

Si tu factus es peccati tui defenſor, Quomodo erit Deus liberator? vt ille ſit liberator tu eſto accuſator, tu agnoſce vt ille ignoſcat.

John Cantoy

LONDON
Printed by Iohn Wolfe for Edward Aggas.
1589.

A SESSION

Proclaiming a Recess in the
County of [illegible] the 22d of
September, Anno Domini 1823.

[illegible]
Published by Royal
Authority
[illegible]

[illegible]

[illegible]

¶ To the right reuerend father, EDMVND by Gods good prouidence, *Byshop of Norwich, the dayes of Heauen to be* multiplyed with ioyfull increase of grace and peace from God the Father through Iesus Christ.

CHrisippus (my good L.) being demaunded, why he vndertooke not some publique office in the comon wealth. *Si male curarem* (quoth hee) *Dijs displicere. Si bene hominibus.* And thus to auoide the horne of the argument (by secrete insynuation) inferred vpon the premisses: that *sibi viuere* should be his suersbie, As the best way to escape from blame in the world. Whose caution in some sorte I could commend, but his conclusion must I needes condemne of foule absurditie. For as there is no man (except he will be invtile *pondus terræ*: and such the Apostle suffereth not to eate) but holdeth his place as tenant at will by speciall assignation and limitation from the Lorde, whether it be in the Church or common wealth: So (in trueth) this ship willingly admitteth no loyterers, nor that bodie politique, easily retaineth corruption, but the one by discipline doth exonerate: the other by medicine doth evacuate such noysome burthens as otherwise would infect the bodie, or afflict the soule.

ist.9. ad
t. terent.
diuina-
ne,li.2.

The consideration whereof (in my ghesse) moued *Plato* to affirme, *Non sibi soli; sed patriæ, se esse natum*: and *Cicero* to saie, *Neque vllare magis prodesse possum patriæ, quam si tradam vias optimarum artium*. In semblable persuasion Diuines of euerie age haue painfully enlarged their labors, not by instance in publique and particular exercise of their function at home alone, but by writing of Catechismes, penning of Sermons, & putting their studies into print, haue also indeuored to profit such abroad (as haplie with all their hearts) would learne, but lack teachers: haue eares to heare (and soules to saue) and yet alas want instruction. Thus by all possible meanes to manifest their vttermost good will to the benefit of the Church, & behoofe of posteritie. But *ex duro vltima ferro est*. For this vnthankfull age of ours, how vnkindly (with playted browes and powting lookes) entertaineth it this seruice and thankfesse office, imbracing the while (with heartie applause) euerie odde left or bad toye that fond inuention can excogitate. And first of all, the enimie of Gods trueth (if rampant) how yelpeth he: *Sicut Cerberus in stigio*. If couchant, how hisseth he, *Sicut anguis in herba*: and all to confront and ouerbeare each laudable enterprise which might further the kingdome of God, or persuade the trueth of religion among the sonnes of men.

Againe, the Atheist (*ignauum pecus*) how disdainfully (with a forked tongue) discardeth

he each monument of pieties? how maliciously (in a preiudicat opinion) reiecteth he all censure that checketh his distempered affections? And who so shall but crosse the path of his wicked delightes, *Iamq; faces & saxa volant furor arma ministrat*. Moreouer the world affordeth a giddie headed crewe, (*absit tamen verbo inuidia*) and these men of *Athens* (forsooth) looke asquint at euery occurrance that patteth not their synister fist. For allbeit they scorne the dignities of schoole, and deride all prerogatiue of learning: yet (like Walthams casse in a peeuish choise) they will rather *Credere homini propter hominem*, than *hominibus propter veritatem*. Who after a while, that they haue heard but whome they list, and but where they list, at length they list to heare none at all, but become malcontent, fall into scisme and heresie, lamentably vexing the Church with all their stormes, *En quo discordia Ciues perduxit miseros*.

And yet the wealthie Citizens of this world, whome the Apostle termeth τοὺς ἀνάκτως περιπατοῦντας: whose Iron synowes no labour can bowe, nor lawe binde to the good behauiour. How stand they at defiance with frendlie reprofe? how impatiently beare they the lore of restraint, induring with delight the bobbes & precious baulmes of sugred *placentia*, leading them vnwares (as the foole to the stockes) to plowe wickednes, to reape iniquitie, and to feede vpon the frute of lyes? But (whome I

2. Thes. 3. 6

Hosea. 10. 13.

warne as brethren,) a last sort there be also, who though in sinceritie & zeale they wil seeme to go before, som vnquiet conceit or other (tho) doth so trouble & distract them, that to speede their fancie, & fitt their pallate were not the least amongst *Hercules* labours: For one preacher is too formall, another too populer: This mans a time seruer: that writer a man pleaser. One Sermon is too full of Doctors & distinctions, all sauouring of Arte: another luke-warm or kay-cold, denoid of all zeale. This brother affecteth a present Pulpit man without premeditation: another bringeth botome stuffe, all smelling of the Candle, and thus (as he said) *Scinditur incertum studia in contraria vulgus*. So that thalone view of the face of these troublesom seas (enraged through the iniquitie of the time) doth questionles hale away verie manie, otherwise, both apt & able to launche into the deepe, & driueth them backto rest their boate by the calmer shoare, as too too loath to grapple with the multitud (*immanis belua*) to whom profered seruice seldome commeth in season, especiallie in the case of controlement.

Ouidius.

But what then? *posita est sua meta malignis*. And as one verie well and wisely writeth: *virtus non in populi opinionem sed in seipsam intuetur, nec laudes accipit, sed potius imponit ab omni malorum impetu semper inuicta*.

Hieron. Oor. li. 2. de gloria.

The second thoughtes (which experience holdeth the best) must therefore better aduise diuines, especially, and hart the seruants of God

God (to whom that celestial Iniunction τὰ ἄνω φρονεῖν doth especially appertaine) manfully to stand to their tackle, & cheerely to hoise their sailes at all assaies, sith neuer befalleth shipwracke (though manie sharpe stormes) where Christ guides the sterne. And if the world haue most vnkindly intreated (nay cruelly persecuted) the sonne of God, shall the seruant be priuileged aboue the master? And if the spouse her self must stoope to let the wicked plowe deepe furrowes vpon her back: who notwithstanding (as *Hillarie* saith) doeth *vincere cum leditur emergere cum premitur, & exaltari cum humiliatur.* Shall not Gods souldiers march on (maugre the malice of men) & proceed with S. Paul by honor & dishonor, by euill report and good report &c. sith the dearest Iewels be farthest fetcht: the purest mettals haue deepest mynes, & *difficilia quæ pulchra.* For as custome (though otherwise oftē the broker of falshod) hath fitly drawen the Poets verse into a prouerb of proofe: *Commoditus omnis sua fert incōmoda secum.* Euen so aduisedly & truely said *Diodorus* οὐδὲν κακὸν ἀνστύτινος ἐνχρηστίας. And verilie aged is that sawe & seasoned with long experience: *Quæ nocent, docent:* For *schola crucis, scholæ lucis.*

Coll. 3. 2.

Mat. 10. 24

Psa. 129. 3.

De Trinit. lib. 7.

2. Co. 6. 8.

Diodorus.

S. *Augustine* writing of the constancie of Martirs in the grieuous persecutions of the church: *Ligabantur, includebantur, cædebantur:* (saith he) yea, *trucidabantur, torquebantur, lauiebantur.* But (quenching all this crueltie in a word) *Multiplicabantur* (quoth he) *nō pugnantes*

De Ciuit. dei. li. 22. ca. 6.

pro ſalute, ſed ſalutem contemnentes pro ſeruatore.

The cauſe ſtanding thus (perdie) the pilgrime that will walke to heauenward muſt put on the minde to ouerſtride manie a ſtumbling blocke in the way, and vndertaking his courſe, *nec temere nec timide* muſt heedefullie paſſe the ſtraightes, *per ſaxa, per ignes*, euen through purgatorie it ſelf curragiouſlie mainteyning the race from the houre of his firſt breath, vntill the laſt periode of his mortall life. Where (as one ſaieth) *Lachrima prius nobis deerunt quam cauſa dolendi.* And no maruaile at all: for he that wil be crowned muſt not grudg to be croſſed, ſith no conflict no conqueſt, no conqueſt no victorie: nay, the fiercer th'encounter, the more glorious the triumph to him that holdeth out to the end. Otherwiſe to begin with courage and to faile in the courſe, is to looſe the Bravium th'apoſtle propoſeth to the runners. And to fight for a while & faint in the liſtes, is to gaine the *opprobrium* wherewith the Romanes vpbrayd the Carthaginian Captaine, *vincere ſcis Hannibal, vti victoria nescis.* As for me (I aſſure your good L.) I neuer abounded with that humour, nor euer yet laboured of their diſeaſe whoſe fingers tickle *Prurigine ſcribendi*. For albeit manie a time before this day I haue beene beſet with requeſt of ſundrie both in profeſſion and vocation of the beſt, yet could I neuer be induced to diuulgate my ſtudies in writing (for cauſes needles here to repeate) though otherwiſe (Gods

Cor. 9. 24

Church

Church be my witnes) I neuer was nice to hide or withhold the dimitalent committed to my truſt, when or whereſoeuer it might doe good. Howbeit, after I had vpon ſpeciall requeſt preached this ſermon, and was eftſones laboured with aſſiduall entreatie (in zeale of Gods glorie I dare ſaie) to gather and penne the ſame, that (vnworthie tho) it might become imprinted and imparted with many. Importunitie (at laſt) ouercame me to condiſcend and extorted my promiſe to ſet it downe (which as memorie would ſerue I haue preciſely here performed, as the learned of my coate with the other godly auditors of that preſence where it was deliuered I thinke will auerre.) But yet with condition endorſed, that your L. graue cenſure firſt confirming it to the preſſe, or commaunding it to ſylence, I would accordingly anſwere expectation with yea or naye. Lo, reuerend father how bluntly this my *Rudis indigeſtaq; moles* preſſeth now vpon your charitable patience, whoſe grauitie (trial aſſureth mee) is nothing delighted with the emptie ſoundes of hollowe eloquence, but better contented with the fruitefull forme of the wholeſome documents: Wherein howſoeuer my iarrie ſtile go lympinglame and vnpleaſant, the matter I hope is both profitable and currant. And that ſufficeth me, if the Lord ſhall ſanctifie my ſillie labour to ſome vſe or other, though to ſerue in the vtmoſt courtes of the temple.

For the poore widdowes mite, where God is made vmpire shall alwayes ouer-ballance
Mar.12.44. the superfluities of that sort who stande vpon
Luk.21.2. their painted sheathe to drawe a leaden dagger out of an Iverie scabberd: And good father *Latimers* Newe yeares gyft to King Henrie the eight (who when other Bishops sent rare and riche Iewels of golde and plate, presented a faire newe Testament with a Handkarcher wrought about the borders with this inscription and poesie: *Fornicatores & adulte-*
Heb.13.4. *ros iudicabit Deus*, was (for waight & worth) more valued in Gods accompt, than those other rufling treasures that abounded in the Court. Vicario Vitatis nulla vi particula occultanda. Pstrarc. p.858.

To conclude, if in this my discourse (hetherto subiect to the eare alone, not the soundest witnesse among the sences, but nowe to be stript to the eye it selfe, the subtilest searcher of all the rest) I haue erred in matter, *humanum est errare* (my L.) but my amisse once discouered by the kenne of the learned, *Peccaui* shall be my plea: for *hereticum esse nolo*. If otherwise by friuolous digression I haue vndiscreetly ranged without the ring of my compasse, belike the man lost his waie ere he wist: for that course was farre from my purpose, and neuer in my custome, as the best acquainted with my fashion can best tell. But if anie thing here in be well or in any measure commendable, let the praise be the Lords: the paine the authors: and the profit the Readers, that God which

is all in all, may haue all the glorie. It only remaineth then that your good L. (according to your wonted curtesie) woulde accept this at my hande, as an infallible pledge of my obsequious minde, and eftsones vouchsafe my feeble pilgrime to take vp his crutch and to wander as a stranger in the worlde vnder the couerture of your fauourable protection, that so he may finde some harbor against the sturdie blastes and scornefull spite of malice & malignitie. The God of mercie and all consolation blesse your L., in your godlie cares for the Church, and enlarge his graces vpon your heart, chearing vp your aged daies with the gladsome presence of his blessed spirit to the aduauncement of his glorie and the auaile of his Zion.

Your L. much bounden, & in the Lorde to commaund

Rob. Hamilton.

A Godlie Sermon preached at *Reyſham*.

Habakkuk. Cap. 3. verſ. 3:

God commeth from Teman, and the holie one from mount Paran, *Selah*. His glorie covereth the Heauens, and the earth is full of his praiſe.

THe Lord vouchſafing a long and moſt louing viſitation to the people of Iuda and Ieruſalem (men and brethren in the Lord beloued) and therein a franke & gratious tender of mercie and ſauing health by the myniſterie of the Prophets. Such notwithſtanding was their ingratitude and ſtubbornes, that no Caueat coulde warne, nor admonition pearſe them, no lenitie could bende, nor ſeueritie breake them. But wretchedly they would enter into oppoſicion againſt their God, and wilfully runne headlong vpon the pykes of his diſpleaſure: whereupon he is conſtrained to proceede to execution of iuſtice againſt their rebellion, and to this end (as an inſtrument for the nonce) ſtirreth vp Nabucadneſſer the great king of Babell, who in rage and furie (with his Caldean armie) inuading their countrie, moſt lamentably ſacketh & ſpoyleth

spoileth the land of Iudea with fire and sworde, and marching on with his cruell band towarde the holie Citie, when by length of siege he had filled her families with famine and hunger, & her streetes with howling & wringing of hands at the head of euery corner, at length he razeth her walles, entreth the Citie with a fearefull alarme, fireth her pallaces, spoyleth the temple, maketh Ierusalem an heape of stones: and (after sundrie presidents of other fearfull cruelties): carrieth away both Prince and people captiues to Babilon. All which desolations (to befall the Church and to ouerwhelme Gods children) our Habacuk foreseeing in the spirite of a Prophet (to his no small greefe God wot) and obseruing withall the flourishing estate and wished successe of the Chaldeans (that godlesse and cursed nation) thus insulting and triumphing ouer Gods people (a thing to his seeming no lesse wonderfull and strange) in this woefull instance of the vnequall lot of the godly and the wicked in this worlde: the godlye commonly languishing in myserie: the godlesse contrarily flourishing in felicitie: he goeth about to tread the Laberinth, and assayeth by reason to sound the depth of Gods councels in this so harde a case. But when the helpes of Nature will not reach the height of these iudgements, at last (as a man at his wittes ende) he resolueth to stande vpon his watch, to listen to the Lord alone, and to heare what he would saye to the matter, and eftsones receiuing answere, that howsoeuer

Ier. 19. 9.

2. Re. 25. 7.

Iob. 21. 7.
Ier. 12. 1.
Psa. 73. 3.

Hab. 2. 1.

the workes and wayes of God (to the leuell of mans vnderstanding) seeme confused and out of ioynt, for his wayes are not our wayes, nor his thoughtes our thoughtes:) yet for all
Esai.55.8.9 that, there is no Iudge more iust then God,
2.Esd.7.17. (as Esdras saide) nor any more wise then the most highest. Who standeth not bound to ren-
Ro.11.34. der a reason of his proceedings vnto men (for who hath knowen the Lordes minde, or who hath he made of his counsaile. Our Prophet nowe blushing at his former blindnes: breaketh out in this Chapter into a Psalme of praise, with earnest prayer for his so great ouersight, and implying the ignorancrs of the people withall, becommeth an humble suter in the Churches behalfe, that (sith remediesse shee must into Babylon) the Lorde woulde not yet so forsake her, but when (in depth of
Psa.130. griefe and bottome of distresse) her De profundis and prayer shoulde arise, and (as the incense) ascend into his presence, that then in wrath hee woulde remember mercie, euen for his owne promise and names sake. And grounding altogether vpon grace, he falleth to enumeration and reckoning vp of the marueilous workes brought to passe in former time in the behalfe of this Nation. And drawing an argument from the free loue of God in the wonderfull vocation and preseruation of this people, he seemeth in great confidence to reason with the Lorde, and to frame his demonstration after this maner:

It is vnlike (nay vnpossible) O Lorde, that thou (who in mercie hast numbred the haires of our heades) shouldest once forgeat or forsake that people, towardes whome thy speciall mercies haue beene so often manifested of olde. Mat. 10.

But this Nation of the Iewes, is that people, for whose sake thou hast wrought manye and marueylous thinges in tyme past: stricken manie a fierce battaile: vanquisht manye a mightie King: Fed with Manna from heauen: Led by wonder through the Sea and brought safe to the lande. Num. 21. 34. Iosua. 12. Exo. 16. Exo. 44. Iosua. 1.

Therefore vnlike, Oh Lorde (nay vnpossible) it is that thou shouldest nowe forget or forsake this people, or suffer them to be swallowed vp with sorrowes in Babylon. The Prophet hauing thus handle this argument before, commeth nowe to proue the Minor or latter proposition by sounde demonstrations drawen from the seuerall workes, wonderfully brought to passe in fauour of this Nation. And (as the worthiest, and for the excellencie thereof) hee firste of all propoundeth the giuing of the Lawe in the texte which I haue taken, which may be reduced to this forme.

That people to whome the Lorde vouchsafed (νομοθετεῖν) the giuing of the Lawe, with an absolute abridgement of his owne blessed will, so precisely written with his owne hande, and so solemply promulgate in his owne presence,

when

when his glorie couered the heauens, and the earth was full of his praise. The same doubtles is the chosen inheritance and peculier people of God.

But in fauour of this people of the Iewes, God commeth from Teman, and the holie one from mount Paran, where in thunder and wonder the Decalogue & Law of Commandements was first promulgate and deliuered.

Therefore doubtles this people is the chosen inheritance and peculier people of God, whom (by consequent) he will neuer forget nor forsake in their afflictions, sith in their fauour and for this peoples sake God commeth from Teman, and the holie one from mount Paran, &c. Which words (my thought) do imparte a secret (but verie sweete) allusion vnto Moses speach, in affection iumping right, and in phrase somewhat neare with our Prophet, when vpon his death bed, and in his last farewell to the people, reioysing in his soule at the remembrance of Gods mercies so bountifully extended towards this nation (ayming herein especially at the giuing of the Law) saith he The Lorde came from Sinay and rose vp from Seir vnto them he appeared clearely from mount Paran and came with ten thousands of Angels, and a fierie lawe at his right hand.

Deut. 33. 2.

Where first the occasion of the words (in my vnderstanding) offereth two things for our learning in Habacuk his example before we repair to handle the text it selfe.

The

The first is his great and tender care for and in the Churches behalfe, expressed by his ardent affection in bemoning her calamitie (onus) a burthen vpon his heart, for so he beginneth his Prophesie, and withall by his earnest intreating for her reliefe. The second, his confidence relying in Gods free mercie for her deliverie, manifested also by his assured depending vpon Gods favour, the verie life of his hope established vpon the strength of the covenant. Of both which I would speake somewhat by way of observation, but verie briefely, and so passe to my texte. Hab.1.1.

And first the Prophets sweete affection towardes the Church and people of God, a (speciall good part alwayes in a good Pastor) teacheth mynisters of the worde, whatsoever they beare, not alone to be instant in season and out of season vpon their severall charge, the flocke purchased with the bloud of the Lambe, as men mindfull to avoide the Apostles Væ and vengeance: Wo be to me, if I preach not the Ghospell. But withall to bethinke them how it is further required in the Stewards, that they be found faithfull, full of affections, pastoral care and zeale, especially towardes that people and flocke committed to their charge; whose bloud shall be required at their hands. So Moses preferred the safetie of his people before his owne welfare, when in heate of spirite he cryed vnto the Lorde: Forgive them or raze me out of the booke of life. So Ieremie wished for water to 2.Ti.4.2. Ioh.1.29. 1.Co.9.16. 1.Co.4.2. Ezech.33.6. Exo.32.32. Ier.9.1

his heart, and a fountaine of teares to his eyes, that day and night he might weepe for the slaine of the daughters of Iuda. So Paul desired Anathema esse, and to be separated from God, if thereby he might reconcile the Hebrewes his kinsmen after the flesh. And verily this is the graund charge (fuller of affection than repitition) which the prince of Pastors urged with vehemencie vpon Peter: Fede, fede, fede. Giuing first a dreadfull checke vnto such as sit at ease in Sion, sleepe in the lappe of the Church, and praye vppon the spoyle of soules, and couertly implying a needefull Caueat to all preachers of the worde (before their diuinitie exercises) diligently and with due reuerence to put in practise all the helpes of reading, studie, meditation, and conference, makinge prayer their keye to open the doore of the morning, from prayer to studie, from studie to the Pulpit, from the Pulpit to prayer, and thus by a due reuolution againe to the studie, lest while by ouerspeaking wee presume and pretende to auoide the first, wee fall vnwares into a seconde woe, denounced against all such as dare take in hande the Lordes worke negligently: and yet when wee haue done what wee can, except God giue winde to our sayles, wee shall neuer runne the poynt aright, but may saye with Peter, Wee haue laboured all night and taken iust nothing. The Lorde make vs more carefull in our calling, and double his spirite vpon his seruauntes, by whose myni-

Ro. 9. 3

Ioh. 21. 15.

Amos. 6. 1

Ier. 48. 10

Luk. 5. 5

mynisterie the people are to bee reduced to the obedience of Faith, and increase the number of true labourers: for the harueſt is great. Mat. 9. 37

Againe, in the course of the Prophet, Magistrates may also learne to whet their affections, to become more zealous and truely religious, carefull to benefite the Church, and to further the course of the Gospell. They may not in imitation of king Hamon deface the mynisterie, nor curtail the liuings of the Clergie, the messengers (not of Dauid) but of Dauids Lorde. They may not stretch the arme with Ieroboam against the Prophet, nor yet become like Iulyan the Apostata, as Caterpillers cleauing to the fruites of the Church, but (putting on the bowels of affection and loue) they must change their cheare with her happie or hard estate, to sorrow when shee mourneth, and to sing when shee reioyceth, as careful Noureefathers and tender Nourses consecrated by the Lorde himselfe to feede his people in Iacob, and his inheritance in Israel. So good king coulde neuer take rest, till hee had founde an habitation for the God of Iacob, and hauing first prepared a place for the Arke, most ioyfully in sweete consort of Musicke daunceth before the same. Which the nice and scornful Queene Michol disdayning, is plagued perpetua sterilitate to her graue. So Iosiah raigned religiously, Iehosaphat carefully, & Ezechias zealously. S. Ambrose graceth Theodosius the Emperour with rare commendations, in this especially,

2 Sam. 10.
1. Re. 13. 4
Nehem. 2. 3
Re. 12. 13.
Esai. 49. 23
Psa. 78. 71
Psa. 132 4
2. Sa. 6. 16 23.

that vpon his death-bed and to his last breath, his chiefe care was spent for the peace and good estate of the Church. Among the worthie vertues of King Edgar (registred to his renowme) his godly care and good affection towarde the Church is especially observed in the storie of his deedes, who having resigned his life & cast off his Crowne and princely arraye, a learned man of that time (lest his fame should perish) clad his bodie with an honorable Epitath, and fit for the herse of a King, wherein I finde thus much for the present purpose.

Templa Deo, Templis Monachos, Monachis dedit agros;
Nequitie lapsum, Iusticieq; locum.

First, he was a builder of Churches, but so be verie fewe. Secondly, he was a carefull Patrone to implant good ministers (call them Monkes if ye will) in these Churches, but so do not manie. Thirdly, he was a liberall geuer of landes and possessions to mainteine these ministers, but so do not anie. The Tombs of our time are faire adorned with verses & flags, & ennobled with Armes and Crest, but a man may seeke all the dayes of his life, and search al the graues of the deade, and yet faile to finde a like president of pietie. Well, let all people (of what sort or sexe soeuer) learne in these so honorable examples to hallowe their firste thoughtes, and to dedicate their last care, to the Church, and for religions sake, as esteeming & setting a dearer price vpon heauenly than earthlie,

earthly, eternall than tempozall things. So shall all grubbing Patrons of benefices, with their sacrilegious brokers whatsoeuer, learne at last (except they be shameles and past grace) to reforme their grieuie affections (wherin they haue swallowed a great parte of the Churches patrimonie) and begin in time to yelde her (at last) her owne againe. A thing, in trueth, rather to be wished than expected. Sith not the vulgus alone, but men of greatest authozitie, & by your leaue, men of great sinceritie (as they will seeme) haue their hande in the spoils, and are found guiltie of this trespas. Wee onely strike the eare with a vanishing voyce, it is the Lozd that must touch the heart with an effectuall feeling, else we may sit still hopeles in this behalfe. For, Cathedram habet in Cœlo, qui corda docet in terra: The heart teacher sitteth on high. 2. Cor. 3. 6

Concerning the second obseruation, to wite, the Prophets confidence &c. True it is, manie and manifolde be the troubles of the righteous, but the Lozd deliuereth out of all. Where euerie penitent sinner may learne by our Habacuk in publique oz perticuler affliction to take heart of grace in confidence and boldnes: For Constans contraria spernit, and Faith is like the Palme, the moze it is pressed the moze it spzeadeth and ariseth against all temptation. To drawe neare in assurance of faith, and to approche the mercie seat, in the alone merite and mediation of Christ the Messias, harted on in Psa. 34. 19 Heb. 10. 22

the chearefull promises of the Gospel, and that without all doubt or wauering, for he is faithful that hath promised. His will is stable, & his
.0.11.29. gyfts without repentance. In which confident assurance, the anciēt Patriarks, the good kings, the holie Prophets and penitent sinners of euery sort, haue alwaies deriued their comfort from this free fauour of God, the onely fountaine & cause efficient of all saluation. Where learne we first to loath and detest Pelaganisme & doctrine of Poperie, set a broche by the merite-mongers (the enimies of the grace of God) who
en.11.4 struggle to erect a Babell, whose top may reach to heauen, and to stop the streame of this most auncient doctrine, contrarie to all course of scripture & example of the Saints, who in euery age & occasion (dealing with God in this case) do wholly abandon the mention, & smother all thought of merit, a point so well knowen (or at least) so often taught, that a man would denie it altogether néedeles to speake more expressely in this behalfe. The vse & benefit of this lesson (we digested) wilbe this much. That while our ad-
uk.18.11 uersaries dare stande vp with the Pharisie to bragge and implead workes in barre before the Iudge, depending (in part) vpon desert, & building (partly) vpon their owne foundation, and therfore stil tottering in their doctrine of doubt-
a.1.6 fulnes, & carried, as the waues of the sea, one while vp to heauen, & suddenly down to hell, as inconstant in all their wayes. Woe contrarily
ob.9.30 acknowledge with Iob, our vncleannes & with

Ieremie

Ieremie our wickednes, pitching Christ our one and only foundation, & with the Psalmograph, making mention of his righteousnes only (Iusticia omnia exceptione maior) & made ours by imputation, chaissing care away with the king. Why art thou so heauie Oh my soule? trust in God &c. and say with S. Paul, therefore iustified by faith: We are at peace with God, through Iesus Christ our Lord &c. yea, it is God that iustifieth, and who shal condemne. There is now no condemnation to those that be ingrafted into Christ &c. In which sweete confidence, we shall attaine the quiet rest & blessed securitie of Gods saintes. The knowledge and assurance wherof, God for his Christes sake, daily more and more increase confirme and seale vp vpon our consciences to his euerlasting glorie and our endelesse comfort. Ier. 2. 22. Psa. 71. 16. Psa. 42. 11

Hetherto of the occasion. Nowe a worde or twaine of the Phrase, and so to my text.

God commeth from Teman.

Blind Balaam did say, & therefore could say: God is not a man that hee shoulde repente &c. Where lest we should fall into the heresie of the Anthropomorphitæ we must learn that the actions of the bodie, as to go, to behold, & to come: the passions of the mind, as to reioyce, to be grieued, to repent & such like, so often in holy scripture ascribed vnto God, are not so to be taken, as though these motions & perturbations could fall into the godhead (God forbid) but are to be vnderstoode in a figure verie apt to helpe Nu. 23. 19

our dulnes, and significant to expresse Gods readie mercies alwayes at hande to relieue wretched sinners: too apt in Moses absence to fall to Idolatrie, and with the Bethulians in the point of perill to prescribe vnto God. Therefore because we are flesh, and the Lord remembring that we are but dust, it pleaseth him in great mercie to stoupe to our infirmitie, and to condiscend to our capacitie, speaking as a man vnto mortall men, and to make his mercies palpable, affording vs all the helpes of familiar phrases of figures, parables, and similitudes in holie writt, together with the Sacraments, ceremonies and rites of holy Church besides, thus by all possible meanes to establish our hearts in assurance of his saving health: and, by due consequence, to conduct vs in the course of a holie and Christian life.

Exo. 32. 1. Judith. 7. Gen. 6. 3 Psa. 78. 39

Moreover, marke I praye, in the Prophets phrase, the transposition of the Temple, where speaking of the glorious presence of God in the Mount at the giuing of the Lawe, which was long and many a day before the time of this prophesie. Neuertheles, he setteth it downe here as a thing in esse and fresh in viewe before their eyes: God commeth. Where I take this to be his drift: namely, to assertaine this people (right shortly to be plunged in distresse) that God is nowe as neare, and euen comming, to releiue and release them in Babylon, as euer in former time, he was a God at hand to their fathers in the mount: at the read sea: yea, alwayes

Exo. 19. 20. Exo. 44. 22.

wayes in time of neede, and therfore he would not haue them daunted nor diſmaide, nor yet to faint vnder the burthen of their afflictions: For God commeth. Yea, when the ſpite and rage of the enimie is at the higheſt, and the calamitie and griefe of the godly at the heavieſt, then God commeth. A noble leſſon, fit for Princes & Ladies, for rich and poore men, for Maiſtrates, miniſters and euery Chriſtian, ſith no worldly wight (conuerſing in this vale of teares) can purchaſe immunitie from thrall and humane miſerie. Art thou in pouertie, in ſickneſs, in ſorrowe, in priſon, in daunger, yea, in death it ſelfe, God commeth, at whoſe preſence, ſorrowe departeth, and dread ſhall flye backe: For he is a God almightie, no power can let him: a God all mercifull, no ſtay can preuent him. He commeth ſkipping ouer the mountaines, & ryding vpon the wings of the winde: To Adam with the promiſe in time of diſpaire: To Abraham with ſupplye in time of ſacrifice: To Iſaack with reliefe in time of famine: in time of exile with honor to Ioſeph: in time of perſecution, with comfort to Eliah: in time of battaile, with a hand in Gedeons hilt: and in time of inuaſion, with triumph to Ezechia: to Daniell among the Lions: to the children in the fornace: to Suſanna at the ſtake: to the Apoſtle in the gaole: to the theefe vpon the croſſe in the moment of death: yea, the bandes of death ſhall breake, and the paines of hell ſhall leaue holde: for Veniens, veniet. He ſhall come at a

Cant. 2. 8.
Gen. 3. 8
Gen. 22. 11
Gen. 26. 3.
Gen. 39. 2.
1 Re. 19. 8
Iud. 7. 9
2. Re. 19. 6.
Dan. 6. 22
Suſan. 60
Act. 16. 26
Luk. 23. 43

pinch. His wrath endureth but the twinckling of an eye: heauines may last for a night, or anoy for an houre, but ioye commeth in the morning. Oh therefore, whatsoeuer be thy case or condition, tarrie patiently the Lordes leasure,
Psa.27.16 and he shall make the ende happie: For God commeth.

A short but verie sweete lesson, and sweeter than the Lute to driue dumps from the heart, and to abandon in wealth wickednes, in health wantonnes, in mirth forgetfulnes, in want distrustfolnes, in losse pensiuenes, and in death fearfulnes.

Againe, God commeth. Howe dare then these λεμαχοι proceede in their cruelties? How dare bloudie Antiochus afflict the Church? how dare cruel Iezabel murther the Prophets: how
1.Re.19.2 dare prowd Sennacherib blaspheme the liuing God? how dare wicked Herode behead Iohn the Baptist? how dare churlish Dines despise
Luk.16.19. the wofull Lazarus? and how dare the wicked world set it self against God? For he commeth. Where wilt thou hide thy selfe? If thou clyme vp to heauen, euen there he wil find thée. If thou
Amos.9.2 go downe to hell, his power wil preuent thée. If thou make a way with the wings of the morning, his presence ouertakes thée. If thou wouldest smother sinne in the bottome of thy conscience, there is a worme to gnaw and grind thée. If thou call vpon the hilles to fall vpon thée, or crye to the mountaines to hide and couer thée, it will be in vaine, it cannot preuail thée: for God

commeth,

commeth, a consuming fire, a terrible Iudge, a fierce reuenger. And now shal the wicked find it as true as terrible, that it is a fearefull thing to fal into the hands of the liuing God. Wh consider this, ye that forget God, lest he take you away in your wickednes: for if his wrath be kindled but a little, Blessed are all they that put their trust in him. And thus at last I come to the Text: which for order and memories sake, I wil dispose to the vnderstãding of the simple: Wherein, obserue with me (I pray) these foure circumstaunces naturallye arising out of the words. Deut. 4. 24

The first, of the person: Who cõmeth? God. The second, of the place: from whence? From Teman, & mount Paran. The thirde, of the manner how: in glory? For his glorie couereth the Heauens. The fourth & last, the end, and why he commeth? That the earth may be ful of his praise, Who commeth: Whence, How, and why he commeth.

Concerning the first, (to wit, of the person) I minde not to propound Hiero his question to Simonides: For Christians haue alreadie learned, that touching the incomprehensible maiestie and essence of the great and eternall God, Mans knowledge is too shallowe to comprehende the vnmeasurable depth of this hidden mysterie. When Reason therefore woulde be ouerbolde and busie in this scutanie: let Religion ouer-rule her: for where reason leaueth, religiõ beginneth; that religiõ propoundeth, faith Cicer. de nat. deorũ.

appre-

apprehendeth: that faith assureth, hope hopeth: and that hope enioyeth, Loue shall accomplish. But the interim: who so shall sacrilegiously 1.Sa.6.19 pry with the Bethshamites into the Arke shall assuredly finde destruction, and he that wil curiously gaze vpon the maiestie of the godhead, shall be oppressed with the glorie thereof. A lesson to be looked vnto & in time to be learned of the secreat Arrians of our dayes, whose proude and insolent spirites cannot be conteined within the limits of this religious compasse, till wayward conceit haue carried them headlong into damnable heresies. Wherof we haue dailie examples. It was a graue speach of Epist. ad Leand. Gregorie, that the sacred Scriptures are like a deep foord, where the Lambe may yet safely wade, when the Elephant shall swimme. And right well saide Augustine: Epist.56. Humilitas omnia quecunque benefacimus & precedat & comitetur & consequatur, Humilitie is the entrance, the middle and ende of all that is well done. And thus we may be warned, not ouerbusilie to pursue this point of the Essence and maiestie of God.

A second and safer way to better our knowledge and benefit our selues in this behalfe, is by the names of God, whereby it pleaseth him to manifest (in some sort) his existence, all sufficiencie and maiestie, as when he saith to Abra- Gen.17.1 ham: I am Schaddai, all sufficient to vpholde and sustaine the creatures in heauen and earth, at whose almesbaket both King and Kaysar are driuen

driuen to begg their daily bread: at whose hand the eyes of all creatures do expect their foode in due time, and at whose mercie seate all mankinde must knocke and crye for grace and remission of sinnes.

To Moses, I am Iehouah, the essentiall name of God, to shewe (as mans capacitie may beare it) his essence and being of himselfe before all eternitie, from whome all things haue their breath, mouing and being. Againe, he is sometime called Theos of his swiftnes and presence, passing through the secrete corners & priuie places of the heart, & vnderstanding our thoughts long before. Sometime, the Lorde of Hostes, to expresse his almightines, with Frogges and Flyes subduing Kings, and conquering Nations at his own will. Here he is called Elohah and the holy one, all verie sweete and significant to set foorth the power of God, and to perswade the feare of his most holie name. Where wee must be warefull lest wee become sotted with Popish superstitions, or inchanted with Romish sorceries, as though the wearing or bearing about vs these names of God, written in virgin parchement, with crosses and caracters were of force to cure maladies, to chase away bugges and cast out diuels, which in truth is blasphemously to abuse and take in vaine the holie name of God to our owne destruction. But learne we rather to harbour and carrie the power & faith of this name deepe in our hearts: So shall it be to our comforts and victorie in al

Exo. 3. 6

Act. 17. 24

Psa. 46. 8 11.

temp-

temptation: For this is our victorie that ouer-
commeth Sathan, sinne, & the worlde, euen our
1.Ioh.5.4 faith. A third and verie good way to help yet in
this case, is by consideration of the offices attri-
buted to the persons in the Godhead: as Crea-
tion to the Father, and therein his wonderfull
wisedome, disposing and transposing all things
to his owne will: in the frame of whose provi-
dence, all the actions and accidents among the
sonnes of men are daily wrought, and come to
their appointed end. Redemption to the sonne,
and therein his inspeakable mercie towardes
mankinde, most willingly affording the dea-
rest droppes of his heart bloud for the raunso-
ming of wretched sinners. Sanctification to
the Holy ghost, and herein the meruaylous and
powerfull hand of our God, in changing and re-
nuing the hearts of men, raising vs daily from
the death of sinne vnto the life of righteousnes.

Verye comfortable be these also to expresse
Psa.86.15 and manifest the great care and goodnes of our
God, by nature mercifull, long suffering,
slowe to wrath, and readye to pardon wicked-
nesse. It is his mercye to take awaye the bur-
then and wayght of our sinnes, but it is his
great mercie to renue vs with indumentes of
grace in this life, and to crowne vs with glorye
in the life to come. And hitherto of the first cir-
cumstance.

And now to the second, to wit, of the place.
From Teman and from mount Paran. Where,
whether you take Taman for that Citie of Idu-

mæa

mæa buylded by Teman one of the Dukes of the sonnes of Esau, and threatened by Ieremie with vtter extirpation, because the Edomites or Idumæans, and namely the inhabitantes of Tæman did sollicite and surge the Babylonians to warre against the Iewes, who therefore praye against them: Remember the children of Edom, O Lord, in the daie of Ierusalem &c. Or else, as spoken by waye of allusion to the lande of Canaan, which in respect of mount Sinay lay South: For so Tremællius translateth it, and others from the Hebrewe phrase, do seeme to insinuate. And as touching Paran, whether you take it as it is described for a wast and large Wildernes extended from Egypt vnto mount Sinay and so towarde Canaan, eyther else properly for a promontorie and hill in this desert, taking denomination of the same and adiacent vnto Sinay where the Lawe was giuen, which by the text and the place of Moses cited before seemeth mosse probable. Or whether you will thus interprete it: God Elohah, commeth from Tæman with a reuenging hande, hauing inkindled a fire in Teman which shall deuoure the Pallaces of Bosrha, and God Sanctus commeth from mount Paran with a rsleening and holye hande to deliuer a holye Lawe, and to a holye people. Sancti estote, quoniam sanctus sum: For holinesse best becommeth his house and people for euer. Howe so euer (I saye) you list to vnderstande it. (For I list not to bee curious in

Gen. 36. 1
Ier. 49. 20

Psa. 137. 9

scanning

scanning of places, or describing their situations.) This I take to be the Prophets meaning: namely, to extoll the tender mercies of the Lord so mightily deliuering, and so mercifully releeuing his people in their so long and tedious iourneys through the desart, where hee fedd them from heauen, watred them from the rockes, bare them in his armes as a father doth his sonne: carried them on Egles wings most swiftly and safely from all perill and daunger, and that which more is, and most excellent aboue al, vouchsafing them in this place the Decalogue and Lawe of Commaundements to be their wisedome, direction and sanctification euen all the dayes of their life. And here of purpose I will passe by the matter and manner of Gods mercies in the deliuerance of this people. For why should I insist vpon the point, which is the verie ground of my song, and foundation of all my building this daye, and will take occasion rather to speake somewhat of the place of Gods presence to his people, of the place of his worship: of preaching, hearing, praying, & communicating, of administration of Sacraments, and participation of the rites of holie Church. Where first of all I must freely confesse (and most true it is) that euery Christian hath a Temple within him. Euerie Temple hath an Altar. Euerie Altar hath a Sacrifice. Euerie place is dedicate to Gods seruice. Euerie beleeuer is a Priest to offer, and for euery sort of men lifting vp pure hands without wrath and

con-

contention. This is the doctrine of the Holye ghost scattered throughout Gods booke, & herein blessed be God, we are farre frō Donatisme, and tying of the worship of God to place or person. And yet for all that, the holye assemblies & congregatiōs of Christians to preaching, praier and publique celebracion of the seruice of God, and that in the Temple sacred and dedicated to this vse, is a thing by so often repetition cōmanded and commended of God himselfe in holye Scripture, as his own ordinance, that it may be urged by an argument, a necessitate mandati, euen vpon our allegeance. Esaie speaking of the Temple & the vse thereof in the person of God, I will bring them (saith he) to my holye mountaine, and I will make them glad in my house of prayer, their burnt offerings will I there accept, and it shall be called the house of prayer for all men. Leuit. 3. 3 Ioel. 1. 14 Esai. 56. 7

Ezechiels oracle fitteth vs also in this case: where (speaking of the presence of Gods grace: not for the Temple, but for the peoples sake) he calleth it the place of Gods throne, and the place of the soales of his feete, where he will dwell in the middest of his people. And Micheas calleth Ierusalem the tower of the flocke, where the watchman of Israel doeth warde and garde his folke most safely from day to day: So that this point might againe be inforced by an argumēt a præmiis. But what shoulde I speake of the sweete varietie and riche plentie of those plants and flowers in this heauenly Paradize (odor Ezec. 43. 7 Mich. 4. 8

vitæ ad vitam) watered by the dewe of Heauen, flowing with streames of comfort to the
Co.2,16 wounded conscience, by meanes of the worde and Sacramentes, where the prayers of the Congregation are compared by an auncient father Murmuri maris to the violence and noyes of the Seas, that pearce the eares of Iehouah, and with force burst into his presence (ouerbearing all impediments: Why shoulde I straine my voice to excite and stirre you vp to the religious and diligent frequenting of these holie assemblies, where Christ hath promised his presence to two or three gathered in his name. Whither you are daily tolled to holy exercise of pietie and deuocion for the better increase of your knowledge and growing vp in the feare and nurture of the Lorde. When in this case anye shall be silent, and men waxe mute, let the Sermon bell sounde shame to the
Mat.18.20 sluggarde with a woe to the crue of worldlings that wallowe vppon their beddes of Inorie,
Amos 6.4 make cheare in howles, and spende their dayes in vanitie, retchlesly neglecting the tyme of their visitation.

And heere I doe reiect the franticke and schismaticall opinions of the Anabaptisticall sect commonly called Brownistes, who haue wilfully deuided and rent themselues from oure congregations: denye vs to haue any Church: contemne our Sacramentes, and condemne our Religion as Antichristian. The interim betaking themselues to priuate meetings, and

secrete

secrete conuenticles in corners. Oh how farre be these vermines from King Dauids spirit and ioye. One thing haue I desired, and that (saith he) I will require, euen that I may dwell in the Lordes house all the dayes of my life, to beholde the beautie of the Lorde, and to visite his Temple. Againe, Lætatus sum in his, &c. It did him good at his heart, when they saide: Let vs goe into the house of the Lorde: yea, and againe: Quam dilecta &c. Oh howe amiable are thy dwellings thou Lorde of hostes: my soule hath a longing thereunto. Psa.27.4 Psa.84.12

Oh howe farre be these ἑτεροδιδασκαλοι from Theodosius the Emperour his spirite and sorrowe, who (being excommunicate for his offence at the great mutanie in Thessalia by Ambrose Bishop of Millayne, and so by the Churches censure, cut off from the Communion of the faithfull) ceaseth not in brackish teares to bewayle his wretched estate, and daye by daye to daunce attendance in humilitie and penitencie to craue restitution, till at last he was againe receiued into the Church. But if neyther the loues of a king can induce them in time to retire, nor an Emperours sorrowes yet reduce them to come home by weeping crosse, with open & humble acknowledgement of their offence to returne with Dauid in time, lest Iudas Peccaui come too late: Then let the Magistrate (by whose negligence this sect monstrously swelleth with daylye increase in diuers parts of the land) haue an eye this waye, lest An. Dom. 391 2 Sam. 12. 13 Mat. 27. 4

foolish pittie, spoyle a citie, and pester a comon wealth with a people full of blasphemies against God, and not all void of treasons against the King. Dionisius the Bishop of Alexandria forbare not to tell Nouatus to his teeth, that the sinne is greater to breake the vnitie and peace of the Church, than to comunit Idolatrie. And reasoning a pœna in the example of Chore, that quoth he was punished with the swoorde, but this with the yawning of the earth. Et non dubitatur scæleratius esse commissum quod grauius erat vindicatum. That, saith hee, was more haynously committed, which was more heauily punished.

Euseb. in vita Const. & Hieron. Spalat. l. 4. p. 12.

And now to the thirde circumstance, namely the manner of Gods comming in these woordes: His glorie coouereth the Heauens. Which as you see are discerned from the former parte of the texte, by this woorde Selah full oft obserued in the booke of Psalmes, and seruing in the old Church for the singers direction in the change of their voyce or tune. But here, as I take it, standing as an important note to moue both attention and affection, and no meruail, for the matter in hand is weightie.

Psa. 3. 2. 4. 8
Psa. 4. 2. 4
Ps. 9. 16. 20
Psa. 31. 4
Psa. 49. 15
Psa. 68. 19

When haue written much of Xerxes fourth comming with his Nauies, Alexander with his Armies, and Salomon in his royaltie, their fame flewe farre, and their puissance was renowmed, yet were they but men, whose breath was in their nostrels, their power was limitted, their arme was but flesh, their pomp was

but

but a flower, soone changed into dust: yea, all was but vanitie and lighter then vanitie it self. But when God commeth foorth, the heauens melted, and the earth shooke (saith Dauid) euen as Sinay also was moued at the presence of the God of Iacob. For nowe the Heauens and firmament by violent fraction and rupture of the clowdes seemed to burst in sunder, and the fearfull lightenings and roaring thunderclaps did rend the bending sides of the skie: the darke & wallowing clowdes skirmishing in the ayre, did driue away with vehement course, as shunning most fearfully the sight of this presence Yea, the smothering mount in the rage of the tempest, did cast foorth sparckling vapours, and flashings of fire like another Ætna or an image of hell, & thus God commeth from Teman, and thus came the holy one from mount Paran. Againe, the people stricken with astonishment, stoode trembling about the hill, not daring to aproch, but (quaking) crye vnto Moses, O be thou our spokesman, or else we dye. The rattling sharme of the Trumpe calling on, and summoning apparance, seemed to resemble the daye of doome, when the heauie sentence (goe ye cursed into euerlasting fire) shall be denounced against the wicked. Yea, the Sunne was turned into bloud, the foules forsooke the light, the beasts of the field sought succour among the dennes of the Lyons, and euery creature else that could crall away, sought a place or corner where to hyde his head, and thus God commeth from Teman,

Psa. 68. 8

Mortons 3. Ps. Cu p. 183.

Psa. 77. 17

Mat. 25. 4

and thus came the holie one from mount Paran. Furthermore, the Lawe it selfe (by a Sub pœna) inforcing a strict and absolute obedience in worke, worde and thought (euen vnder paine of death, and eftsones bewraying the priuation of originall Iustice, reuealing sinne, discouering the impuritie of nature, and displaying the verie frame of mans heart, altogether out of course, and out of measure wicked. Nowe shee hurleth curses, and nowe shee heapeth woes. Nowe shee poureth out wrath, and nowe shee plungeth sinners: and consequently denounceth the heauie sentence of condemnation against all flesh. And thus God commeth from Teman, and thus came the holy one from mount Paran. The ende and vse of his thus comming, was to strike the heartes of this people with a reuerend regarde and holye feare of his most glorious name and presence to shewe what in iustice hee might challenge at ours handes, and the impossibilitie on our parte to performe it in the least part, thus to bring all men to the knowledge of sinne, and that thus the Lawe might scoole vs vnto Christ, where (I praye) doe not mistake mee to laye these imputations to the Lawe, as properly the cause of sinne (God forbid.) For, as saith the Apostle: the Lawe is pure, the Lawe is holye, and the Lawe is good. But in that shee increaseth sinne in that shee is the mynister of death, &c. it is per accidens, and in our default. For euen as men deformed in their bodies, and blemi-

Deu.28.15

Gen.6.5

Gal.3.24

Rom.7.12

shed

shed in their faces, while they be compassed with darkenesse, are not discerned from others: but the light once appearing dooth by and by bewraye their ouglinesse and shewe them in their kinde, and yet the cause not in the light, but in themselues. So the Lawe is our light and glasse pointing out our corruptions and deformities of nature, and yet the cause not in the glasse, but in the flesh, not in the Lawe, but in our nature. And thus you haue heard how God commeth from Teman, and the holie one from mount Paran.

Now, where Moses calleth the Lawe Iugum ferreum, a hard, a heauie & Iron yoke. Christ calleth the Gospell Iugum suaue, a sweete, a light & easie yoke. Wher Esaie calleth the Law Virgam exactoris, The rod of the oppressour. Michea calleth the Gospel Virgam pastoris, the rod of the Shepheard, where vnder he guydeth his flock in the pastures of comfort, and conducteth them to the waters of life. Where Ieremie tearmeth the Lawe Mallens dissipans petram, The hammer that grindeth the rockes to powder. Dauid calleth the Gospell Sceptrum Regni, The Scepter of the kingdome, wherewith Christ (in all lenitie and mildnes) gouerneth in his Church, not once breaking the bruised reed, nor yet quenching the smoking flax. Where S. Paul calleth the Lawe Ministram mortis, The minister of death, Ye saith, the Gospell is Ministratio vitæ, The administration of life. So that God is nowe come to vs not

Deut. 28.
Mat. 11.3
Esa. 9.4
Mich. 7.14
Ier. 23. 29
Psa. 45.6
Esa. 42.3
2. Cor. 3.9

from Teman, but from heauen: not from mount Paran, but from mount Sion: not in the charme
Heb.12. of the trumpe denouncing death, but in the
Re.19.11 sound of the trumpe proclaiming life: not in the shrill voice that cleaueth the mountaines, but in the still voyce that cheareth the conscience. And thus are we come from Tæman vnto Canaan, from Paran vnto Sion, from a condemning law to a reconciling Gospell, from a fearfull Iudge to a mercifull Sauiour: and thus at
Mat.11.31 last we are come home from the lande and people of Iudæa to the realme and people of England. And nowe will I deale with the last circumstance, to wit, the ende and vse of Gods comming in these wordes: The earth is full of his praise. Wherein I will be short, and conclude with an application of the matter of this my tedious discourse to the time and state wherein we liue, and so will I bequeath you to the Lorde. Where first the point I touched in a worde at my entrance (if ye remember) to wit, the excellencie of this worke and mercie of God, towardes the Nation and people of the Iewes, in giuing them the Lawe, commeth nowe to a further consideration, and calleth vs (except we will be like Horse and Moyle that haue no vnderstanding, to a more deepe and serious medi-
Psa.32.9 tation and examination of the inspeakable mercie of the Lord our God towardes our Nation and people of England, in vouchsafing vs the Gospell, and in continuing the same now full thirtie yeares expired with diligence preached

in

in our coastes. For this Gospels sake blessing
bs still (by all this space) aboue other Nations
with happie peace, a blessed Queene, a renow-
med gouernement, a reuerende mynisterie, a
godly maiestracie, and what not besides to our
good? This Gospel hath beene the same and re-
nowme, the defence and glorie, the chariots and 2. Re. 2, 11
horsemen of England to this present day & hour.
This Gospell hath posted through citie & coun-
trie without ceasing to teach and to instruct, to
correct and to comfort, to call sinners vnto re- 2. Ty. 3. 16
pentance, to gather the dispersed, to heale the Esa. 61. 1. 2
broken hearted, & to preach the acceptable daye
of the Lorde. And all this (my brethren) hath
beene the time (yea the long and blessed time) of
our planting, dressing and springing, the Lorde Esa. 5. 1
hath long expected (and euen to this houre loo-
keth) to gather and reap the grapes of our vine,
the fruites of our figg tree, and the haruest of
our so long and pleasant spring. The Lord loo- Luk. 13 6
keth for the sheaues of our obedience, repen- Mat. 9. 37
tance, faith, mercie, and the feare of his name,
with conscience to walke before him in holines
and rightsousnes all the dayes of our life. The Psa. 76. 1
end of all is, that God might be well knowen
in Iudæa, and that his name might be great in
Israel: that his feare might dwell in our lande,
and (saith my text) that the earth may be full of
his praise.

But (alas and thrise alas therefore) the
Lord hath a quarrell (yea a double quarrel) a-
gainst our lande, the trespas (yea trespas vpon

frespas) is committed in Citie and Countrey, and at the corners of each streete, the Indictment is drawen against vs, and the declaration put vpon the file by the Prophet Hoseah (as Ho.4.12 the Lordes actuarie) in this sort. There is no trueth, nor mercie, nor knowledge of God in the lande. The euidence followeth and is giuen by him that will be accuser, witnesse and Iudge against vs, and this it is: Swearing and lying, killing and stealing, and whooring, Inundauerunt, haue broken all wonted boundes, and ouerflowed the face of the earth, and what more? Sanguis sanguinem tetigit: Blood hath touched blonde. One sinne ingendreth another. The cruelties committed in the extreame partes of the lande from the East and from the West, from the North and from the South, haue met together, mingled themselues in the bulke and middest of the lande, and Sanguis sanguinem tetigit. A grieuous accusation (you will saye) but not fit for this presence. A fearefull controuersie of the Lordes, but not well applyed to this people. Well, if you will pardon mee to saye as Ambrose did vnto Theodosius:

Amb. Epist. 29. li. 5 Corrupto

Neque Imperiale est, dicendi libertatē negare,
Neque sacerdotale quod sentiat non dicere.

Neither becommeth it the Emperour to forbidde free speach: Nor beseemeth it the preacher to forbeare the presence, I shall be content to ouerpasse the grosse enormities whereof the Holye Ghost doeth tare the multitude in

the

the wordes of the Prophet: Which palpable offences be daily whipped out of our streetes, and commonly condemned at open Barre. And I will come to lurking and lurching sinnes, euen to trespas of bloud, not so easely discerned, nor so seuerely punished, and yet (by your leaue) more accustomably committed, and dailye perpetrated amongest vs. For howsoeuer men can washe with Pilate and ouerweene to haue cleane handes and cleare hearts from this accusation of bloud, yet must I laye it somewhat nearer the conscience. For it is Gods cause, and therefore to be handled indifferently without respect of honour or office, degree or dignitie, sith sinne is the same, and sauoureth of the soile, though enbalmed with perfumes, though clad vpon with veluet or sattin, or yet cloaked with scarlet or purple. Then sith plaine dealing best pleaseth God and good men, enter I pray into your selues, common with your owne hearts and be still. But tell me, tell me, can you be perswaded there be none among vs that kéepe iudgement from the poore, make widdowes their praye, and the fatherles their spoyle? Be there but a feiwe (trowe ye) that by vsuries cruell trade deuour the needie, and féede vpon the flesh of those that fall into their nettes? Be there no oppressours of their brethren, that quenche their daily thirst with the teares of women and children, making breache of bands better than their landes, and grinding the faces of such as are taken in their snares?

Mat. 27. 24

Zeph. 3. 3
Esai. 10. 2
Exo. 22. 22
Exo. 22. 25
Deu. 23. 19
Pro. 28. 8
Zach. 7. 10

Be

Detractio: Testimonium falsum

Be there no carrie tales that giue Ioabs stabbs
Leu.19.16 with Iudas kisse, no byting slaunderers, that
Psal.15.3 make lying their custome, and delight to dye
Pro.26.20 their tongues in the bloud of their brethren (as
Pro.22.22 Chrisostome speaketh.) Be there (think you)
Amos 8.4 no secrete lurchers that store vp violence in the
Deu.19.19 counting house, and robb the poore of their con-
Mich.3.11 tributions for their owne aduantage? I praye
God the false witnes and the suborner, the cor-
rupt questman and extorcioner bee not founde
with the rest, in our Counties, and at our Ses-
sions, in our Cities, and euen at our sermons.
And if they be, God geue them eares to heare,
and hearts to repent, in time to iudge them-
selues, lest they be condemned of the Lord: for
all these be bloudie sinnes, and all such persons
bloudsuckers, indicted of the bloud of Gods
people.

Exod.22 26 Againe, the poore mans pledge wrongfully
27 withholden, the labourers hire kept backe till
the morning, the buildings enlarged by A-
Mat.26.25 chabs crueltie, the coffers enriched by Iudas
trecherie, these be also bloudie sinnes, and in e-
uery of these is trespas of bloud. The shops sor-
ted with wares, and the warehouse with store,
the tables with dainties, the Cubbords with
plate, the Wardrobes with sutes, and the gra-
naries with corne. Take héede (my good bre-
thren) lest in these the bloud do also cleaue vn-
to your fingers. I graunt, before men, deuice
may excuse it, custome will smoth it, and (for
the time) silence can conceale it. But when the

Lorde

Lorde shall visite Ierusalem with lanternes, and search your corners with lights, then blood will burst forth, then blood will appeare: For there is nothing so secrete that shall not be disclosed, nor any thing hidden, that shall not be knowen. O take heed that many fare not hardly for thy superfluitie: that many live not in penurie for thy prodigalitie: that many go not a begging for thy polling, incroching and inclosing: that many sit not mourning for thy merymaking: that manie go not full bare, for thy going so brave. For thus, and infinite wayes beside, thou maist become guyltie of bloud. Wo (sayth Zephanie, and wo saith Nahum) be to the bloudie and robbing citie, the one speaking of Ierusalem, the other of Nimiue, and why bloudie I praye: thee heard not the voice of the poore: the prisoner perished in the dungeon, & the begger dyed at the gate for want of relefe. And therefore, O bloudie Citie, guiltie of their bloud: and why a bloudie Citie? thee receiued not correction, saith Zephonie, thee trusted not in the Lord, thee drewe not neare vnto God, & therefore, O bloudie Citie, & O bloudie countrey, guiltie of thine owne bloud, and therefore thine owne bloud be vpon thine owne head.

Zeph. 1. 12

Mat. 10. 26

Iob. 35. 9

Zeph 3. 1
Nah. 3. 1

Draco his lawes were saide to be written with bloud, they were so forced with cruelties & heauie impositions. Our lawes of England, blessed be God, are good and renowned, yet is it to be feared, that for want of due execution, they (sometime) become like Solons cobwebs, and

too

too often, vnder pretext of iustice, hard iniuries be vrged against the poore. The Emperour Titus (who deemed the day lost, wherein he did not good,) desired and was inuested with the dignitie of Priesthood, to the end to keepe himselfe from oppressions, from cruelties and shedding of blood. A memorable and right honourable president for Iudges, especially, and men of authoritie. Yet is it to be feared, wee haue fewe of Titus minde at this day in the land.

The Iewes made no conscience to shead innocent blood: they monyed Iudas to betray his master, such was their crueltie. But when (with a wounded conscience) he threw it backe vpon them; their money might not come in their treasurie: no it was the price of blood: such was their hipocrisie, therfore it came by no common consent to buy therewith the field for burial: but by speciall prouidence to discerne and name it the bloudie field, or field of blood euen to this daie. Mat. 27. 8

Oh my beloued, it is to be feared, wee haue many such fieldes in England. Bloudie fieldes, bloudie vineyardes, bloudie cities, bloudie houses, bloudie Magistrates, bloudie Ministers, bloudie merchants, bloudie Lawyers, bloudie men and bloudie women, bloudie handes and bloudie platters, and the price of blood within our walles. Lapis de pariete (sayeth our owne Prophet:) a stone shall crye out of the wall, and the Beame out of the timber shall make aunswere: Woe be to him that buildeth a Hab. 2. 11

towne

fowne with bloud, and his house with iniquitie. And haue wee not iust cause, Iudge I praye, to feare that the lande full (not of the praise of God) but of cursing and bitternesse, of crueltie and bloud, shall taste of fearefull iudgementes for her contempt, and to suspect that the sinnes of the lande, written with an Iron penne vppon the tables of our heart, and grauen with a Dyamond poynt vppon the hornes Altar, are growen to the qualitie and height of those crying sinnes, which threaten vs with vtter destruction. Ier.17.1

The Lorde of hoastes manaced of late to stretch the lyne of Samaria ouer the Realme of England, and to sound our Cities and measure our families with the Plummet of the house of Ahab, and not to leaue one to make water against a wall. While the daunger was fresh, wee were soudeinly daunted, and began to curse the dayes spent in vanitie and wickednesse, which had brought the daye of destruction so neare vpon our heads. Wherein our enemies came against vs as fierce as the Wolues in the euening, or as the Eagles greedie of their praye, with purpose, had not the Lorde in mercie preuented them, to haue taken awaye and trampled vnder feete the glorious Gospel of Christ, and to haue erected superstition and idolatrie in all our land, to haue bereft vs of our most louing and wilfull Soueraigne, the Lordes annoynted Queene, and to haue turned our inheritance to heathenish strangers, Ioel.1.15 Zeph.3.3

to

to haue inuaded our countrie with Edoms alarme, and turned our floods of peace into channels of blood; to haue murthered the honourable counsailour and graue Iudge, the reuerend
Deut. 32. 25 Bishop and venerable magistrate, the welthie Citizen and painfull craftsman; the aged matrone and the chaste virgine, the infant in the
1. Sam. 12. cradle and the creple at the gate, without remorse or respect of sexe degree or age. And for execution of these so heauie iudgementes, the Lord threatneth vs with a people and Nation Idolatrous and vncircumcised as the Philistins, extremely cruell and tyrannous as the Scithians, atchiuing their exploites not so much by martial prowesse, as by dishonourable practise, not so much by courage of their owne, as by corrupting th'aduerse Captaines, a thing wherof we haue had too late experience, of whome I trust I may speake a troth without scandale: And as one said of the Macedonian king Philips souldiers: Proiusticia, rapinas & cædes pro sobrietate ebrietatem colebant, veritatem
Theopompus Histor. & pactorum fidem superbe deridebant perfidia & imposturas ducebant laudes ingenij. Euen so say I of these, the troupes of Popish souldiers, the Popes vassales, whether Spanish, French, Italian, or whence soeuer: if violations wilful contempt of auncient lawes of Armes, held for sacred, yet amõg the Heathens, if breach of oathe and promise sealed vpon the consciences by Sacraments of holy Church: if prophanation of leagues and truce taken still,

salued

salued vpon their seared consciences with Fides non est seruanda cum Hereticis, if weapons yet blundred and glutted in the bowels of Gods Saintes, euen then when they deemed themselues most safe vnder the oath and warrant of a King: in a worde, if trecheries and treasons, massacres & murthers, barbarous designemẽts and grædie inquisitions for bloud be apparant testimonies of crueltie and infidelitie, then Oh heauens (where now the soules are most happie in the hand of the Lorde,) and Oh thou earth, where the bodies of so many and great states lie now full lowe, murthered by flagitious trecheries. O heauen and earth, I saye, beare witnes of the crueltie and infidelitie of these our enemies (the slaughter-slaues of Antichrist) whome it were easie to trace in bloud to apparant and ruthfull instances of most furious tragedies. But (Oh thou bloudthirstie baude, thus soyled in bloud, and stayned with indignities, howsoeuer the Lord shall deale with Englands for her transgressions, for surely it is a wicked Nation) yet bloud shal be vpon thy head, and bloud in thy hands, bloud vpon thy conscience, and bloud in barre against thee, at the great day when the righteous God shall bring sorrowe vpon thy soule in reuenge of his seruants bloud poured vpon the face of the earth by thy tirannay. But Oh, how hath the oppressor ceased and the gold-thirstie Babell bẽne infatuate, her rodde broken, and the Scepter departed. The Lorde our God hath bẽne our generall by land, & our Esa. 14. 4

Admyrall by Sea. He that maketh warres to
cease in all the worlde, hath knapped the speare
Isa.46.9 in sunder: he hath broken the shippes of the Sea
by the East winde, and couered our head in the
day of battaile, and therefore shall euery good
man sing of his praise without ceasing. O thou
Isa.30.13 King of Nations and hope of Israel, a good God
Ier.14.8 hast thou bene vnto England, when Balaam
Iud.22.17 of Rome hath cursed, yet hast thou blessed
vs. When Balaac of Spaine hath practised mis-
chiefe against vs, then hast thou discouered and
2.Sam.17 disapointed it. When Achitophell at home
23 hath conspired, confusion hath caught him.
1.Re.1.5 & When Adoniah the wilie aspirer sought the
17 Shunamite to wife and the kingdome withall,
2.Re.11.1 the edge of Iustice cut him short. When Atha-
lia the murtheresse went about to raze the lyne
of the bloud royall, thy prouidence preuented
her. Yea, their swoorde (as Dauid sayeth) hath
Psa.37.15 gone through their owne heart, their gyrdles &
garters haue bene their halters, their owne
hands their owne hangmen, that lay in waite to
2.Sam.21 murther thine annoynted, and went about to
17 quench the light in Israel. This O Lorde was
Psa.121.5 thy doing, and it was meruailous in our eyes.
Psa.118.23 Thou hast ben our keeper vpon our right hand,
the carefull watchman that hast not forsaken
thy England in the daye of distresse: When
Prince and people (yea, so manye thousandes
that knowe not the right hand from the lefte)
Ionas.4.11 were designed to a blacke and bloudie daye of
Psa.45.3 destruction. But the most mightie (according to

his

his worshippe and renowme) hath gyrt his
swoord vpon his thigh, and defended his owne
glorie & Gospell against their spite, that would Psa.79.10
haue saide: where is nowe their God? The
Lorde hath not withholden his helping hande
from his handmaide Elizabeth our good & gra-
cious Quéene in time of tryall a shæpe to the
slaughter: in time of gouernement a tender
Nurse to the Church, for whose sake he hath
heaped so many blessings vpon our land. The
Lorde hath not shut his eares at the pitifull
moane and crye of so manie widdowes and de-
solate Orphanes, whose weake and wearie
lymmes finde relieue in our Almeshouses and
hospitalles, some monuments of pietie yet left
in our land. No, no, howsoeuer it be, a good God
is our God, and louing vnto Israel, euen to such Psa.73.1
as be of a pure heart. And therefore it shall goe
well with the godly: as for our enimies, he that Eccl.8.12
dwelleth in the Heauens hath laught them to Psa.2.4
scorne: yea, the Lorde shall haue them in deri-
sion. Therefore we will not be afraid, though
the earth be moued, and though the foundati- Psa.46.2
ons of the hilles be out of course. For when the
Seas do swell and rage horribly, yet the Lorde
God is mightier, strong is his hand and mighty
is his arme. Ye hath thrust his hooke into the
iawes of Sennacherib, and the Seas haue swa- Esai 37.29
lowed the troope of Pharaos hoste. Yea, Moab
shall be our washpot, and Edome shall kneele Exo.14.27
vnto our shoe. Our footesteps shall be dipped Psa.60.8
in the blood of our enimies, and the tongues of Psa.68.22

the dogges shall be red with the same: So that a man shall saye, verily there is a rewarde layde vp for the righteous: doubtles, there is a God that iudgeth the earth. But shall we nowe become secure and cast away care: shall we saye, pax, pax, and all is well, Non veniet super nos malum, The Spanyardes come no more: Will you steale and murther? commit adulterie, and sweare falsly, and yet come and stande before me (saith the Lord) and say, we are delyuered though we haue committed all these abhominations? shall we come before the Lorde with bloudie hands and gyltie hearts: put farre off the euill day, and approche to the seate of iniquitie, and yet thinke to escape the iudgements of God? Beloued, take heede is a faire thing, and happie they that be made warefull by the harmes of others: For the mastife is beaten, that the Lyon might couche: Tis plaine, but a true and patheticall distichon:

Psa. 51.11
Jer. 9.11
Mich. 3.11
Jer. 7.9.10
Amos 6.3

Non vrbs non regio, non ætas vlla seueri,
Iudicii, exemplis, non domus vlla caret.

No towne, no lande, no age, nor house,
that time of grace contemnd:
But heaute iudgements fell for paye,
and wofull was the end.

When threatenings would not serue, nor th'old world could be warned, then came the floode. When dangers were forgotten, and Sodome grewe secure, then came fire from heauen. When Israel (the mount of the Lords inheritance) waxed wilfull & despised the Prophets,

Gen. 7.21
Gen. 19.24
2. Re. 17

then

then came Asshur the rodde of Gods wrath. 2.Re.25
When Iuda (the signet of the Lords right hand) became indurate, and would not be reclaymed, then came Nabucadnessar with fire and sword. When Ierusalem sored with the Egle, & made her nest among the starres, Oh sudden was her downfall to sorrowe and desolation. When the Brittaines would be wantons & derided Gildas warnings, then came the Romanes, and then came their woe: For Propter auaritiam & rapinam principum, propter iniquitatem & iniustitiam Iudicum, propter desidiam & dissidium Episcoporum, propter luxuriam & impietatem populi, patriam perdiderunt Britanni. Will you know what rooted out the ancient Brittaines out of this land, and brought a most lamentable face of a comon wealth vpon the same? It was the couetousnes and oppressions of the Nobles, and Peeres, the iniuries & extortions of the Iudges and Lawyers, the slouth and dissention among the Bishops & clergie, the rowte and riot of the people and commons. These, these (my brethren) be the sinnes that bring kingdomes to ruyne, and populous cities to desolate heapes of stones, and God is chiefe Iustice that striketh Nations with destruction, and powreth contempt vpon Princes for their disobedience. He hath his Angels aboue, and his armies belowe with a storehouse of plagues to discharge vpon the wicked. He can let fall a bloudie sword vpon the rebellious Citie. He can pine a pampered people with penu-

Lam. 1.1
Obad.4

Psa.107.40

Hos.11.6

rie and scant. Ye can strip the land of pride to a
Hos.2.3 hissing and shame. Ye can smite with the pesti-
Ps.7.12,13 lence after the manner of Egypt. Surely his
bowe is full bent, and his swoorde readie whet.
Ye is comming to execution with the instru-
ments of death. O, it is full time then for vs to
Zeph.2.1,2 turne vnto the Lorde, to sowe in teares that we
Amos.8.10 might reape in ioy, to seeke the Lorde while he
may be found, and to gather our selues before
the decree come foorth, to turne our feastes into
fastes, and our songs into sighings, to gyrd sor-
rowe about our loynes, and to rend our hearts
with mourning: yea, the time is come for prince
Ionas.3.6 and subiects (with the King and people of Ni-
niue) to come foorth in sackcloth and ashes, for
Hest.4.15 the Bride (with Queene Hester to forsake her
closet, and the Bridegrome his chamber, For
the minister of the Lorde to crye betweene the
Ioel.2.16 porche and the Altar,) spare Oh Lorde, spare
17 thine heritage, that we all come forth in mour-
ning cheare with the teares of repentance, to
turne away Gods heauie wrath and prepared
destruction. For his hand is not shortened, but
that he can paye vs home, nor his wrath (for all
this) so withdrawen, but that he will reuenge.
Againe, our case is not so desperate, nor wee so
farre faine from God. Our wickednes is not of
that height, nor our sinnes of so deepe die, but
vnfained repentance will reconcile vs vnto
God, and blot out all remembrance of former
displeasure out of his sight. If therfore there be
Phil.2.1 any consolation in Christ Iesus, any desire or
liking

liking of Chriſtian religion. If there be any loue or loyaltie towardes her ſacred maieſtie, or care in thy heart of thy natiue countrie. If any hope of reſurrection to eternall life, anye longing or looking for the kingdome to come: Let thy repentance, thy teares, thy ſorrowe for ſinne, thy couenant to ſerue the Lord vndertaken this day, & (in ſome good meaſure of grace) perfourmed all the daies of thy life, be meanes to ſue for thy pardon, to reconcile thee to the Lord, to turne away his wrathfull indignation, and to continue his wonted mercies towarde the realme of England. And here let euery one begin with himſelfe, and ſeeke firſt a reformation in his owne conſcience. And herein God helpe vs and proſper the worke of our hands vpon vs O Lorde, proſper thou our handie worke: So Pſa.90.17
Ieruſalem ſhalbe builded, and thy Zion neuer be Pſa.79.13
remoued, but ſtand faſt for euer. So we that be thy people and ſheepe of thy paſture, ſhall giue thee thanks for euer. So ſhall our victory be thy glorie: the fall of our foes, the aduauncement of thy Goſpel: the preſeruation of our liues, the amendment of our wicked liues hereafter, that in life and death we may be thine, and glorifie thee our rocke, our defence, & only God of truſt, euen all the dayes of our life. That after our ſhort and vncertaine courſe here belowe ſpent in thy ſeruice and feare: wee may at laſt depart in peace from this vale of miſerie to thy kingdom of glorie, there to raigne with thee for euer, and to be ſatiate with the fulneſſe of thy glorie

in the heauens for euermore, and that by thy alone merite, and in the only mediation of Iesus Christ our sole sufficient Sauiour, to whome O Father of lightes, together with thee and the Holy Ghost, three distinct in person, one onlye true, eternall, and euerliuing God be immortall praise, glorie, power, dominion, and maiestie, both now and for euer.

Amen.

FINIS.

LONDON
Printed by Iohn Wolfe for
Edward Aggas.
1589.